

A
S E R M O N

Disswading from
O B L O Q U I E
A G A I N S T

Governours;

Preached on Sunday *Decemb. 7. 1661.* in a
Solemne *AUDIENŒE*;
And now, at the request of divers that heard
it, made publick.

By WILLIAM HAYVVOOD, Doctor in Divinity,
Chaplain in Ordinary to His *MAJESTY*,
and Rector of *S. Giles's in the Fields.*

1 Pet. 2. 12.

—Τολμηταί, αὐθάδεις, δόξας ἢ τρέμειντι βλασφημῶντες.

L O N D O N,
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His most SACRED MAJESTY. 1663.

MEMOR

GOVERNORS;



ACTS 23. ver. 5.

——— *For it is written, Thou shalt
not speak evil of the Ruler of thy peo-
ple.*

Have read you a Text, which, if duly
considered and made conscience of,
might help to abate much the ve-
hemence of those Fires which late-
ly threatned the common safety. For betwixt
wicked Thoughts against our Rulers,
(Thoughts, the fountain of Sedition) and
rebellious Deeds (Deeds, the flame that ac-
complish Sedition, and consume a King-
dome) Words are the readiest Instruments;
Words the bellows that kindle the Sparkles;
Words the wind that ventilate the Flame:

were it not for which, the Fire might easily languish and expire of it self. So that no little good service might be done, in quieting first the Tongues of the Multitude, that their Hearts and their Hands might return to a better temper.

To which purpose I have chosen this Scripture, as a means to convince the consciences of numbers, touching the hainousnesse of evil speaking against their Governours. For nothing more undoeth the common sort, then an opinion that such talk is but light prattle; no great danger or crime in it. Hence such clouds, such swarmes of lies and flanders, which, likethe Flies and Grashoppers of *Ægypt*, have covered some parts of this Land, till they have darkened it again, and made it noysome. Though all sins abound; yet so as detraction and spightful lying, not any abounds. Of all enormities least conscience is made of Slander; and of all slanders, least of slandering our Rulers. As if there were utterly no Law for the Tongue; as if Slander were not the crime that hunted Christ to his death, and his most faithful Servant our late Sovereign: As if there were no curse

curse on the Whisperer and double-tongued ; or as if the greater and higher any fame were, the more mens mouths were priviledged to bark against it. So free, so licentious all of all sorts, in a manner, to vent their gall at their lips, that in no one respect more those words of the 14. *Psalm* appear verified ; *Their throat is an open sepulchre, the poyson of asps is under their lips : their mouths full of cursing and bitterness, &c.*

Now though divers Scriptures might be found to curb this mischief, yet I have thought on this, as in sundry respects effectual. 1. Because it takes strength from both Testaments, the Old and the New, being found here, and in *Exodus* 22.28. and so not to be rejected by Jew or Gentile, Christian or Mahometan. 2. Because Saint Paul quoteth this Text as forcible against himself, in behalf of *Ananias* the High Priest. *Ananias* a wicked man, Saint Paul a holy man ; yet not a holy man allowed to reproch a wicked man in authority. 3. Because Saint Paul's reprehension was just, and such as toward an equal might be warranted ; yet not to be defended toward the high Priest, a chief Ruler of the people.

people. To which if ye shall adde, that Saint *Paul* was grossly injured, and multitudes of our Railers never injured; Saint *Paul* one that had power to curse, our Revilers no power; *Ananias* not a lawful Governour, ours both lawfull and highly meriting; Saint *Paul*'s ill language true, & defendable by Scripture, our peoples false, and utterly against Scripture: These things considered (one would think) might assuage much this popular disease of railing upon Dignities, the liberty whereof hath once already, and may, who knoweth how soon? again (if God in mercy prevent it not) overturn this Kingdom.

We proceed to a division of the words, which appear to branch themselves into three main parts: 1. An abuse forbidden, *Evil speaking*: 2. The parties towards whom forbidden, *Rulers of the people*: 3. The persons forbidden to *speak evil*; Saint *Paul* applies it to himself, *Thou shalt not speak evil*; and if *S. Paul* may not, then not any man. To handle these in the plainest order, will be as the words stand in the Original; and begin first with the Parties against whom evil may not be

be spoken, by pointing out, 1. Who are these *Rulers of the people*: 2. Who the *Parties* that may not speak evil; neither Saint *Paul* nor any man: 3. The Abuse it self, by shewing what this *evil speaking* here is, and why forbidden. And of these, by God's help, in their order: beginning first with the parties against whom evil may not be spoken, viz. *The Rulers of the people*.

No such difficult Charge this appears: First, in that it is laid Negative. Negatives are easier obeyed then Affirmatives: for not to doe, requires no labour. Then, that it is a Negative, not of Thoughts, or Deeds, but of Words. Words are not hard to refrain. Little can he doe, that cannot hold his tongue. Nor, thirdly, a Negative of good words, such as *David* thought it grievous to Psal. 39. 3. forbear (*I kept silence even from good words, but it was pain and grief to me:*) but a Restraint of bad words onely, *Thou shalt not speak evil*. Nor that Restraint general, *speak evil of none*: but special, *not of our Governours*, which are but few, and the world wide enough besides, for our tongues to be bold with; *Thou shalt not speak evil of the Ruler of thy people*.

The Ruler, who is he? The Text in *Exodus* hath two several nouns joyned with two divers Verbs: *Thou shalt not revile the Gods, nor curse the Rulers of thy people.* By the Gods some would have meant Ecclesiastical Governours, and by Rulers, the temporal Magistrate: but the Text favours not this; for S. Paul takes the latter Noun, w^{ch} they say signifies the temporal Magistrate, & applieth it to the High Priest; *Thou shalt not speak evil of the Ruler.* So that Ruler is verified indifferently of both. Some would have them differ as *Princeps factus*, and *Princeps natus*, Rulers that were made Rulers, and Rulers born so. Made Rulers; such were the Judges: *Judges and Officers shalt thou make thee in all thy gates*, Deut. 16. 18. Rulers that were born Rulers; such were the Princes of Israel, eldest in descent from the Patriarchs, called *Heads of the houses of their fathers, Princes of the tribes*, Nu. 7. 2. Ye shall find these born Rulers first mentiond *Exo. 16. 22.* and those made ones two Chapters after, *Exod. 18. 25.* And whether of these were superiour it greatly matters not. Sufficient it is for us to know, they were both under Moses the supreme Governour; both to be revered in their degree, and evil tongues

to

to walk against neither : neither against inferiour Judges, made Rulers by their Office; nor against the Heads of the Tribes, born Rulers by descent : neither against Ecclesiastick Governours, the Priests and Levites, who were among the Jews a kind of born Rulers; nor against the secular Magistrates, appointed to bear the Sword under the Supreme Power; and much less against the Supreme power it self. 'Tis hard to sever these in honour or in dishonour, in a well-framed Community. 'Tis an injury toward the Superiour to vilifie his Deputy; a reproch to the King himself, to say He hath evil Counsellours about him. And he that disparageth a Prince, as weak and unable to judge of good Counsel, through him disparages his chief Counsellours and Officers; yea, and all the people under his Government, inasmuch as the disgrace of the Head redounds to the whole Body.

Both are injured by such evil speaking : but of the two, they most that sit highest; specially they that are both wayes Rulers, by descent and by office, *Principes nati & Principes facti* both, who have supreme oversight of

both Powers, Ecclesiastick and Secular, as *Moses* had ; from whom lieth no appeal, and upon whom the cares of all are laid. These, above all, are exempted from the fury of bad tongues : Speak not evil of these in any wise.

Neither of these, nor yet of their inferiour Officers, even for their sakes : For as they help to bear the burthen with their Sovereign, they make but one body, and draw one common yoke. Neither higher therefore nor lower Powers may be reviled ; no not the Priests and Levites, as far as they are interested *in regimine*, in ruling the people. And some way they are interested : for Saint *Paul* calls them *Leaders of the blind, Lights of them that sit in darkness, Instructors of the foolish* : and speaks it even of Jewish Teachers, *Rom. 2.19.* Less then whom we cannot imagine the Disciples of Christ to be, whom our Saviour terms the *light of the world*, *Mat. 5.14.* And though some of late dayes will not abide to hear they should have any rule, yet we know where Saint *Paul* chaargeth Christian Congregations, *Obey them that have the rule over you, and submit your selves*, *Heb. 13.17.* After which

which presently follows, *For they watch for your souls, as they that must give an account, &c.* And who are those watchmen over your souls, but the Clergy? Let a man so esteem of us as the Ministers of Christ, and Stewards of the mysteries of God, 1 Cor. 4. 1. Stewards, I trow, are Rulers. If any doubt it, hearken to Christ himself; *Who then is that faithfull and wise steward, whom his Lord shall make ruler over his household, to give them their meat in due season?* Luke 12. 42. I contend not for their power, (though Saint Paul speaks of power which the Lord had given him for edification, and not to destruction, 2 Cor. 13. 10.) But if I plead for their immunity from railing and evil speaking, the Text, I suppose, will bear me out in that.

Especially for the higher order of the Clergie, who succeed the Apostles: who have the oversight, not of the people only, frō whence their name *Episcopi*; but of the Clergy too, and therefore termed *Praelati*: who are more then Rulers of the people, even *Ἀρχιερωτες*, Rulers of their Rulers also. I hope I may intercede in their behalf, that evil tongues may have less liberty to rail against such; for such the Text aims at directly. It was a High Priest whom

whom Saint *Paul* reviled here : and he intimates clearly he would not have done it, had he known his eminence, that he was a *Ruler of the people*.

Upon which two words, *Ruler* and *People*, so joyned, we have to observe, It excuseth not any to say he is none of my *Ruler* whom I reproach, he hath no power over me. *Ananias* had none over Saint *Paul* properly; Saint *Paul* rather, as an Apostle from Heaven, had power over *Ananias*. Yet if he be a *Ruler* of the people, spare him for the peoples sake. They that in forraign Countreys raile upon Christian Princes beyond the Seas, may do well to think upon this, as occasion serves.

And think also, if the Prince would be forborn for the peoples sake, then the more people he hath under him the more to be forborn : And the more removed from the people such a Prince is, as being of nobler Birth, more excellent Education, Knowledge, Experience, Wisdome, and Vertue, the more like God such a *Ruler* is, and the less like one of the people, so much the lesse to be traduced and reproched by any of the people : yea, were the Reprochers Rulers themselves, they may

may not speak evil of their Fellow-Ruler, much lesse of their Sovereign Ruler; for none of any sort may be allowed to revile him. That will appear by the next point of our Division, viz. Who are the parties restrained that may not speak evil. *Non maledices tu*, (saith the Text) *Thou shalt not speak evil*; that is, neither thou *Paul*, nor any man.

Not any man first: For this *Non maledices* is but a branch of *Non dices falsum testimonium*, which is the ninth Commandement, *Thou shalt not bear false witness*: and that is as universal as *Thou shalt not kill*, or *steal*, or *commit adultery*. So thou shalt not deprave or dishonour thy Ruler by bad language, whoever thou art. *Non reliquit hominem*, saith the 105. Psalm, ^{Psalm. 105. 14.} speaking of them that medled with the Patriarchs, *He suffered no man to doe them wrong, &c.* He will suffer no man to speak wrong neither of those that succeed the Patriarchs. *Touch not mine Anoynted* in that place binds up ^{Psalm. 105. 15.} all hands. And *Non maledices Principi*, in this place, tieth up all tongues. *Quis mittet manum*, saith David, 1 Sam. 26. 9. *Who can stretch forth his hand against the Lord's anoynted, and be guiltlesse?* *Quis mittet linguam* is as true also here, *Who can*
put

Put forth his tongue against supreme Authority, and not be guilty of violating this precept? Non maledices, &c.

Not any, be he never so holy in the eyes of multitudes; much less they that are holy in their own eyes onely. Precise, sanctified, illuminated brethren, so highly in favour with Heaven (as themselves imagine) that they have a priviledge to censure every body else; as if they, forsooth, were the onely Saints pointed out in that spiritual man, 1 Cor. 2. 15. *who judgeth all things, but he himself is judged of no man.* Not any of these, how pure soever in their own sight, are warranted to censure their equals, much lesse their betters.

Jam. 4. 11. *Speak not evil one of another, brethren,* is S. James

Rom. 14. 4. *his precept to all men; and, Who art thou that judgest another man's servant? Saint Paul's demand to any man. And if thou may'st not judge another man's servant, thou may'st not judge thine own Master, I am sure, nor speak evil of that supreme Power which God hath ordained to judge thee. Take heed: Let every soul be subject to the higher powers, will infer, Let every tongue be subject also.*

Rom. 13. 1

Was there any degree of men permitted to speak evil against Moses? nay, from the highest

est to the lowest, God testified his indignation against any that dared it. Not *Jannes* and *Jambres*, those counter-working Sorcerers, but for their foul tongues were plagued with foul botches, *Exod.* 9. 11. not *Corah*, a Levite, nor *Dathan* and *Abiram*, Princes of the Congregation, but as they misled others by their example, so were themselves made examples by no common judgements. Not any of the people, were their complaints never so urgent; not those that lacked water at the wilderness of *Sin*, nor those that lusted for Flesh at *Kibroth Hattaavah*, nor those that complained of their way at *Taberah*; not any of these, were they few or many, escaped judgement: no, not all the many, all the Congregation gathered as one man against *Moses* and *Aaron*, deceived by the timorous spies, *Num.* 14. 2. but did their penance for it in Pestilence, in Fire, in the stings of Serpents, in sundry kinds of death, till they were all consumed, even more then 600000. men, excepting onely *Caleb* and *Joshuah*. To omit those that murmured upon the destruction of *Corah* (whose plague found no stop but the atonement of *Aaron*;) not *Aaron* himself, though the brother of *Moses*,

Numb. 16. 32.

Exod. 16. 2.

Numb. 11. 34.

Numb. 11. 3.

Numb. 14. 10.

Numb. 14. 30.

Numb. 16. 50.

Numb. 12. 4.

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not *Miriam*, though his sister, might be allowed so much as to whisper against *Moses*, but straight a cloud, a terrour, and a kindling of the Lord's anger. Num. 12.8. *How is it, that ye were not afraid to speak against my servant Moses? So true is that of Zach. 2.8. He that toucheth you, toucheth the apple of mine eye. God will not endure a whisper, nor a muttering, nor the breath of an unsavoury mock to come near his Anointed.*

Now if not the highest, if not *Dathan*, nor *Corah*, nor *Miriam*, nor *Aaron*, may open their lips against *Moses*; how much lesse the son of * *Shelomith*, one of the meanest of the people?

* Lev. 24. 11.

1 Sam. 25. 10.

1 Sam. 15. 3.

1 Sam. 15. 31.

* 1 Sam. 16. 7.

* 2 Sam. 20. 1.

If neither *Nabal*, nor *Achitophel*, nor *Abshalom* may speak evil of *David*; how much lesse * *Shimei* a *Benjamite*, or * *Sheba* the son of *Bichri*?

How ill befits it to hear the worst revile the best? base *Thersites* to rail upon royal *Agamemnon*? *Demetrius* the Silver-smith to mutter against venerable *Paul*? *Diotrephes*, a pragmatical Sophister, to prate against Saint *John*? Ignorance to deprave Learning? Rudenesse Experience? Youth to censure Age? illiterate Idiots to teach reverend Prelates? the off-scouring of the Rabble, the scumme of

Acts 19. 16.

John 3. 10.

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the Rout, to belch against God's Anointed, the Head of the Princes of the Tribes of *Israel*? *Proh dolor! Quis talia fando temperet à lacrymis?* What eyes can hold water? what eares endure the hearing?

Intolerable this Abuse, doubtlesse; but especially intolerable in two sorts of men, the worst and the best: The worst, in regard of their meannesse, provoking indignation; and the best, in regard of their eminence, easily gaining belief. In the former sort it argueth desperate Presumption; in the latter sort Envie and Malice, siding with Ambition. For *Shimei* to reproch *David* brings certain 1 King. 2. 46. vengeance on *Shimei*, be *David* never so merciful: For *Achitophel* to whisper against his Sovereign, brings unavoidable ruine upon *Achitophel*, and upon *Absalom* misled by his 2 Sam. 17. 13. Counsel, be *David* never so low driven. 2 Sam. 18. 14.

Now though great the sin of both, yet greater *Achitophel's*, as one able to doe more mischief; one to whom more credit is given; one more obliged, and in his Master's bosom, able by revealing his secrets more to weaken him, and by his wisdom to manage armies against him: fouler in *Achitophel* then in *Shimei*.

Psal. 41. 9.

1 Kings 1. 7.

a Sam. 18. 9.

1 Kings 21. 21.

Dan 5. 23.

And so it is in all Courtiers of the *King's Family*; in whom is fulfilled, *The man that did eat of my bread hath lifted up his heel against me.* And fouler yet, if *Abiathar* should fall off and side with the despisers of *David* in his old age, drawing a scandal on the Priesthood to boot, and seducing numbers under colour of Religion. Certainly let bold Levites, the sons of Thunder, that love to make the Pulpit a School of Rebellion, pretend what they will, no warrant have they from Heaven to traduce the Lord's Anointed. And so much greater is their crime, by how much more it concerns them to dissuade all men from such things. It is not the example of *Nathan* reproving *David*, nor of *Elias* threatening *Ahab*, nor of *Daniel* terrifying *Belshazzar*, will bear them out: nay, whē they can shew power to discover Secrets, as *Nathan* did, to doe Miracles, as *Elijah*, to foretell things to come, as *Daniel*, then let them be bold with Princes, as they were. Meanwhile, look here upon *S. Paul*; *S. Paul*, that had greater Commission then they can pretend any, that could doe as much as *Elias*, or *Daniel*, yet here acknowledging he went too far against *Ananias*. The case is worth insisting on

on a little, and the order of our Division now leads us to it.

None may speak evil of Rulers, no, though he be *S. Paul*. Why? Did not *S. Paul* speak evil? Was not his answer to *Ananias* a plain Curse, with a Contumelie to boot? *God shall smite thee*: Is not that a Curse? *Thou whited wall*: Is not that a Contumelie? The standers by thought it so, who presently took up the Apostle, *Revilest thou God's High Priest*? And we do not hear *S. Paul* denying that he reviled, but rather that he knew whom he reviled; *I wist not, brethren, that he was the High Priest*. So an offence if it were in him, it was for lack of knowledge; as he saith elsewhere of his persecution of the Church, *I obtained mercy, because I did it ignorantly*, 1 Tim. 1. 13.

But then, may Ignorance excuse in such a case? or can it be thought indeed, that Saint *Paul* was ignorant, so as not to know the High Priest? *S. Paul*, that was bred at the feet of *Gamaliel*, expert in all Laws and Customs among the Jews, he to be such a stranger to his own Nation, as not to know who ruled the Synagogue? Yes: 'Tis likely (saith *Calvin*) the Apostle knew what the Jews called

ted *Ananias* : But because the High-Priesthood of *Aaron* was now expired, 'twas void, and rested in Christ; therefore S. *Paul* answers like one that knew not *Ananias*, nor his Authority, intimating him but a private man. And therefore no such peril in reviling one who was now no Ruler of the people.

But this had been a worse scorn then the other : and had S. *Paul* discovered any such meaning, he had much more incensed the standers by, whom now he pacified; and therefore, in likelihood, carried not himself as one that meant to bereave *Ananias* of any honour, but to excuse himself rather in not discerning his honour : he appeared, therefore, as one repenting and craving pardon; as if he should say, Had I known him to be the High Priest, I would have known my duty better, and given him no such language.

Excuse S. *Paul*, therefore, as one truly ignorant who *Ananias* was : nor marvel if he were ignorant of him by face, though happily not by name. For S. *Paul* had now been many years absent from *Jerusalem*; and this meeting was not in the Synagogue, where he might distinguish the High Priest by his order

der of sitting, but in the Castle, where the chief Captain kept his Garrison; and in likelihood, the Jewish Rabbines stood not upon formalities there: So the high Priest by his sitting *S. Paul* might not know. But, I pray, how could he chuse but know him to be one of his Judges notwithstanding? One of his Judges he himself confesseth him: For, *Sit-test thou here to judge me according to Law, and commandest me to be smitten contrary to the Law?* How is this then? May a Judge on the Bench be reviled, and not a High Priest? whereas the Law saith plainly, *Thou shalt not curse the Gods, that is, the Judges.* And we have concluded neither superiour nor inferiour Magistrates subject to our reviling. Which way will ye excuse the Apostle then from transgressing the Law?

Divers defences of *S. Paul* are here used by divers: but one of the best is *S. Chrysostom's*, That Saint *Paul's* answer to *Ananias* was not meant as *λιδωγία*, but as *παρρησία*: not as Reviling, but a kind of free speaking. To which liberty of speech *S. Paul* was constrained, for *Lyfias* the chief Captain's sake, there present. The day before, when the chief Captain went
about

Aa. 13. 35. about to scourge him, *S. Paul* pleaded his privilege as a *Roman*. Now when the High Priest commanded so basely to smite him, should he that would not take scourging at the Romans hands, take beating so patiently at the hand of the Jews, who were underlings to the Romans, the chief Captain might well have thought him foolish and slavishly abject to the will of the Synagogue. Needful therefore for his credit's sake, *S. Paul* should answer stoutly; and so he doth, directing his reproof not to them that smote him, but to him that commanded him to be smitten. Howbeit, such a reproof, as though it did not become him toward the High Priest, toward an inferiour Judge might become him well enough. *S. Paul* therefore being made to know his error, is not ashamed to let the standers by know his ignorance, and that such freedome of speech he would not have used, had he known the dignity of him to whom he spake, as being not ignorant that it is written in God's Law, *Thou shalt not speak evil of the Ruler of thy people.*

Divers moral inferences might hence be

gathered, which we have not time now to insist on. As, That though Rulers forget their Duty, we are not to forget our Reverence.

2. That toward supreme Magistrates supreme Honour is required. And That freedom of speech, which toward an inferiour Governour were but *παρρησία*, Tongue-liberty; toward a Superiour may be *λοιδορία*, flat Contumely. 3. That it will not suffice to say, he was no good man, no lawfull Ruler we reviled, when we are judicially convented before him, and the people esteem him so.

4. That Scripture-plea will not bear us out. S. Paul might have defended, *God shall smite thee*, from Psal. 3. 7. *Thou smitest all thine enemies upon the cheek-bone*: and, *Thou whited wall*, from Christ's own resemblance of the Pharisees to *whited sepulchres*, &c. Yet he alledges no Scripture for Contumely. S. Paul knows a stronger and a plainer Scripture against Contumely to Governours, namely, *Non maledices Principi*.

Mar. 23. 27. 1

5. That if we have exceeded, through Passion or Ignorance, in intemperate speeches, we should be ready to acknowledge our error, with *Nesciebam, fratres, I knew not what I did*.

6. That evil speaking, such as scandals the

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hearers, in audience of the very same hearers would be recanted: & That scandal is enough to make our speeches evil, though otherwise in themselves true & justifiable. But this touches upon the nature of evil speaking it self; and so leads us to the 3^d. general of our Division. Having heard against whom evil may not be spoken, and the parties forbidden to speak evil: come we in the next place to Evil speaking it self, the abuse here forbidden, that we may shew what it is, and why forbidden.

First, What it is: And though evil speaking be of many kinds, as Cursing, Railing, Slandering, Depraving; yet none are so directly here intended as those evil speakings which imply the party we speak of to be evil. *Dicere Principem malum, hoc est maledicere Principi*, (saith one) To utter words, such as infer our Rulers to be evil, this is properly to speak evil of Rulers.

Why, but in so saying, perhaps we say true: And may we not speak truth of our Rulers, affirming them to be as they are? Hath not the Prophet a *Woe* for them that call *evil good*, or *good evil*? Admit he hath; yet no warrant have we, for all that, to call that evil which is
evil,

evil, unless charity lead us to it. For, *Let all* ^{1 Cor. 16. 14.} *your things be done with charity* (saith the Apostle;) and charity will seldome lead us to speak evil of our Neighbors, but of our lawful Governors never: For the very scandal of such speaking, though it be true, will out-weigh the benefit of knowing such truth. Better it were by far for those under authority, fallibly to believe and speak well of those in authority, so they doe it ignorantly, then to believe or speak evil of their Rulers never so knowingly.

The reason of which appears grounded upon two of the ten Commandments, namely, the Fifth and the Sixth. *Honour thy Father and thy Mother*, first; and thy Ruler is a Father. In reference to his dignity, speak not evil of him, though he deserve it: For a Father, be he never so bad, ought not by his own children to be dishonoured. And then, *Doe no murther*: ye cannot speak evil of a Magistrate but ye help forward to Sedition, and Sedition is manifold Murther.

But not to fall upon the reasons why no evil speaking, till ye have seen what: note, that evil speaking in general is by some divided in-

2 Sam. 16. 7.

Num. 12. 1.

to *Judicative* and *Optative*; *Judicative*, affirming evil, and *Optative*, wishing evil: both are in S. Paul's answer to *Ananias*. Some divide it into evil speaking in presence; that is *Contumely*, as *Shimei* to *David*, *Come forth thou man of blood*: and evil speaking in absence, as *Miriam* spake against *Moses*; that is *Detraction*.

The fittest division for our purpose seems drawn from the Text, as it stands in the old Law, *Exod. 22. 28. Thou shalt not revile the Gods, nor curse the Ruler of thy people*. Where the former Verb חָקַל signifieth Vilifying, or Detracting; and the latter חָנַן Railing, or Cursing. Which two seem to point us to the two Fountains from whence all evil speaking proceeds, viz. Wrath, or Envy: Vilifying or Detracting, the fruit of Envy; Railing and Cursing, of Wrath or Malice. One of these two moves in evil tongues, either Wrath, because we have received some evil from our Rulers; or Envy, because we think they receive too much good. And as Envy is more frequent then Wrath, so Detraction more abounds then Railing or Cursing.

To touch upon them in order. Railing or Contumely seems that which S. Paul is charged

ged with here : his reproching *Ananias* appears as proceeding from sudden Wrath in his own vindication. Now from Wrath are numbred four kinds of evil speaking, viz. Contumely, Malediction, Whispering, and Slandering : The two former, Contumely and Malediction, proceeding from Wrath in the heat of it, furious at first kindling ; the two latter, Whispering and Slandering, from Wrath cooled and digested into Hatred and Malice.

Contumely is defined to be a reproching any to his face, by words or deeds disgracing his honour ; as the Pharisees to Christ, *Say John 8. 48. we not well thou art a Samaritane, and hast a devil ?* and the Princes of Judah to Jeremie, *Thou speak = Jer. 4. 1. est falsely, the Lord our God hath not sent thee ;* but *Baruch the sonne of Neriab sets thee on.* No light crime such Contumely ; for the least degrees of it are heavily sentenced in the Gospel : *Who so shall say to his brother, Raca, shall be liable to a Council ; and he that shall say, Thou fool, in danger of hell-fire.* Contumely differs from Malediction, because it may be real as well as verbal ; in deed, no less then word : as the Psalmist describes some wagging their heads at our

¹Psal. 127.

our Lord's Passion, shooting out their lips, gaping with their mouths; and yet that was Contumely. Whereas Malediction is defined to be a vehement wishing of evil with words of imprecation, in the bitterness of *soul*; and so is but in word at most, if it go farther then the heart. Besides, Malediction aims at the Person, but Contumely strikes at his Honour. And of the two, Contumely is the fouler crime, as it is abler to doe more mischief: for Malediction (take away Scandal) cannot hurt him much on whom it is bestowed, if he deserve it not; inasmuch as Curses causeless light upon the head of him that utters them, and wound the party cursing more then the party cursed.

¹ Kings 2. 46.

Both these, as well Contumely as Malediction, are ten-fold worse against our Superiours then against our Equals: insomuch that *Shimei* for his contumely against *David*, was justly rewarded with capital punishment at length: And, *who so revileth or curseth father or mother, let him die the death*, saith the old Law, *Exod. 21. 17.*

But it will be said, Neither of these are much to be charged upon our times. I would

would they were not, and that in the most wicked manner. A Contumely there is by Libelling, as Schoolmen note: For three kinds of it there are in all. 1. Contumely by word in audience of the party reviled; as when the children reproched *Elisha*, *Come up* 2 Kings 2. 3. *thou bald head.* 2. Contumely by foul language in the ears of such as may carry it to the party reviled; as when *Rabshakeh* railed upon *Hezekiah* in the hearing of the Jewish Counsellors. 2 King. 18. 19. 3. Contumely by Libelling; as when *Sanballat* sent an open Letter to *Nehemiah*, taxing him with an intent to be King, *Nehem.* 6.6. Of the three this of Libelling is the worst kind of contumely in many respects: for it spreads wider, wounds deeper, lasts longer, smarts sorer, and is both Contumely and Detraction mingled in one. Inasmuch as the Author hides his head, 'tis Detraction; as it comes to the libelled parties eares, 'tis Contumely: So 'tis allied to Malice and Envy, to Murther and to Theft both. What shall be said to this impudent, yet corner-creeping villany? this murdering worth and honour, as it were by the shot of a Pistoll in the dark? this stealing the jewel of a good

E.clus.37.3.

good name by a hand invisible? but what the wise man saith of a friend turned enemy, *O wicked imagination! whence comest thou in to cover the earth with deceit?* Doubtless, if it be so hazardous to speak evil of Rulers by detraction in absence, 'tis much worse to speak evil to Rulers by contumely to their face; and worse yet to write evil of our Rulers, which is doing evil as well as speaking, and was seldom punished in any well-governed Monarchy with less then Death or Mutilation.

Psal.69.4:

Nor may we excuse our Times from the other crime of Malediction; onely whereas Cursing is esteemed a fruit of Wrath, by way of Revenge for Injury, Experience in some of our people sheweth it is otherwise now and then: they can curse *gratis*, and heap with Maledictions the best of Governors, for no injury at all ever done them; fulfilling that of *Psal.109.5. Thus have they rewarded me evil for good, &c. They that hate me without a cause are more in number then the hairs of my head.* 'Tis true, that Cursing is properly a fruit of Wrath rather then Malice. But what say we to Wrath ingendered of Malice and Hatred? and that Hatred upon no ground but Envy?
such

such as the Pharisees hatred and wrath against our Saviour, who never did them evil? Such wrathful and spiteful Malediction is, without doubt, the worst that can be.

To leave Contumely and Cursing: there follow Whispering and Slandering; fruits of Wrath too, but of Wrath cooled and digested into Malice. Of the twain, the Whisperer is somewhat worse then the Slanderer: For the Whisperer wears the habit of a friend, and under that visor deprives us of our friends. A smooth-fac'd Murderer, a forked-tongu'd Serpent, a two-edg'd Sword, as *Bernard* calls him, relating to one friend what may most exasperate him against another, & so poisoning them both: Licking and biting, stroaking and wounding, sometimes in one breath. *Curse the whisperer and double-tongued,* Eccclus. 28. 13. saith the son of *Syrach*; for such have destroyed many that were at peace. *Who so hears* Ver. 16. *kins to it shall never find rest, nor ever dwell quietly.* Amongst those whom God hates, the chiefest is he that soweth discord amongst brethren, *Prov. 6. 19.* If he that robs us of our Fame or Honour be such a hateful enemy; how much more he that bereaves us of our
E Friends,

Friends, for whose sake we desire Fame and Honour? Abandoned therefore above all other be the Tale-bearer and the Whisperer, whose words are as the piercings of a sword. Take away the Tale-bearer, and Contention will cease, Prov. 26. 20.

Next after the Whisperer goeth the Slanderer; a vice near allied to the Devil: from whence Satan's name *Diabolus*, viz. from false accusing and slandering the Brethren. Upon the Slanderer all the people were to bestow a general curse. Deut. 27. 24. *Cursed be he that smites his neighbour secretly.* And God himself in Deut. 19. 16, &c. smites him notably; *If a false witness rise up against any, to testify what is wrong, inquiry shall be made, and ye shall doe unto the false witness as he had thought to have done unto his brother. Thou shalt not raise a false report, nor joyn hands with the wicked, to be an unrighteous witness,* Exod 23. 1. A most pernicious evil, whereby the fairest Vertue in the world may be blasted at a distance, undone in secret, and not know who hurteth it. If it spread in multitudes, it quickly makes up that three-fold Evil the Wise-man so trembled at, and prayed against, viz. *The slander of a City,*

City, *The gathering together of an unruly multitude, and a false Accusation: All these are worse then death,* Ecclus.26.5. The Slanderer differs from the Whisperer, in that he is fouler mouth'd, and appears more like an enemy, and commonly hath the Whisperer for his fore-runner. Let the Whisperer aggravate a true matter, and blemish it with an odious colour; the Slanderer shall blacken it more with lying, and augment it with manifold addition. Let the Whisperer say to day, *Moses* favours an *Æthiopian* woman; the Slanderer will say to morrow, *Moses* despiseth his own Nation, and prefers in his love any before them.

This for evil speaking from Wrath and from Malice. But more abundant are Obloquies from Envy, which in general are four-fold also; that is, *Detraction* and *Murmuring*, *Complaining* and *Derision*; whereto some adde *Depravation*. Two of which are more common against all sorts of men, viz. *Detraction* and *Derision*: and two more peculiar against Governours, to wit, *Murmuring* and *Complaining*. None of these are so properly the fruits of Envy, but that they proceed also, many times, from Hatred and Malice.

For Detraction first; it is one of the most reigning vices in this last age of the world, and most properly condemned in this Text, which is read in many Translations, *Dis non detrahes*, Thou shalt not detract from the Gods, nor revile Rulers. Detraction is by *Aquinas* defined to be *Denigratio famæ alienæ per verba occulta*, A blackening or bespotting our neighbour's fame by clandestine speeches in his absence; called therefore Backbiting: And differs from Slander, inasmuch as Detraction is alwayes in absence; but Slander may be in presence. Slander is evermore false; but Detraction may report but what is true. And five wayes, as *Aquinas* noteth, may Detraction go to work. 1. By inventing a Slander or false Report: As the Pharisees, when they affirmed our Saviour to cast out Devils by *Beelzebub*. 2. By aggravating a true matter: As *Laban's* sons of *Jacob*; *Jacob* hath taken away all that was our Father's, and from our father hath gotten this glory. 3. By revealing an Error before hidden: As *Cham*, when he discovered his Father's nakednesse. 4. By depraving an action well meant: As *Doeg*, when he traduced the High-Priest for relieving *David*.

Mat 9.34.

Gen.31.1.

Gen.9.12.

1 Sam.22.9.

vid. 5. By diminishing or concealing the good things in our neighbour, and uttering onely what we think *bad*: As *Ahab* of *Micaiah*; *I hate him*, 1 Kings 22. 8. *because he never prophesieth good unto me, but evil.*

These are the usual wayes of Detraction : And by this, ye may perceive it comprehends not slanderous and false rumours onely; but such as are true likewise, if uttered with an intent to hurt our neighbour's fame. For, as the ninth Commandment is broken by uncharitable witness, as well as false witness, because Charity is the fulfilling of the Law : so the Detractor, in spoiling his neighbour's fame, is not excused, though he say true; for we are not allowed to hurt any by word any more then deed. And is Defamation no hurt, think ye? What wise man esteems not his Fame more precious then his Wealth? And is he a Thief, that robs his neighbour's purse; and he none, that robs him of his good name? Plead not truth therefore in defaming our brethren; but remember Truth and Peace ought to go together. *Love the* Zach. 8. 19. *Truth and Peace* (saith *Zacharie.*) And Peace will never abide detracting from our equals; much less our Superiors. *Charity* will hide such truths;

1. Pet. 4. 8.

truths; for Love covers a multitude of sins.

Numb. 20. 5.

Mat. 20. 12.

Luke 15. 29.

After Detraction followeth Murmuring: A vice too frequent in the common sort against their Governours: As fast as any Calamities befall them, their Rulers bear the blame of it presently. Let any Scarcity, or decay of Trade, any Contagion or Plague from God's hand, or through their own misdemeanour, light upon them, all is laid instantly upon the score of their Leaders. If the Israelites want flesh, or any varieties they long for, who but *Moses* and *Aaron* hear ill for it straight? *Why have ye brought us into this evil place? Here is neither fields nor vineyards, and our soul is dried away with this light bread.* Yea, though no evils befall us, if others receive as much good, it sets a murmuring tongue abarking very often. Thus the Labourers in the Vineyard murmur against the good man that hired them; *These have wrought but one hour, and thou hast made them equall to us, &c.* And the Prodigal's elder brother; *So many years have I served thee, and thou never gavest me a kid.* A servile vice this Murmuring; and therefore so frequent in servile and vulgar dispositions. It is the property of bad
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servants to be alwayes murmuring : and it is the justice of good Masters to afflict them the more for it. So God deals with murmuring people, and never fails to scourge that Nation where this sin abounds.

To Murmuring ye may adde Complaining; S. Jude well couples them together : *Jude 16.*
These are murmurers, complainers, walkers after their own lusts, &c. The difference between both is, That the Murmurer takes on in his own behalf, because somewhat is wanting to himself : but the Complainer he is zealous in behalf of others; finds fault That Honours and Offices are not bestowed upon such as deserve them best; That able Preachers are undone for Ceremonies, while men of worse Gifts and Lives are countenanced. As if disobedience to Supreme Authority were not so much the greater, by how much the smaller the things, & on slighter reason refused. Or as if those that swallowed Oaths of Non-adherence and Covenants of Rebellion without scruple of conscience, were to be regarded while they pretend conscience against *Uniformity*. Others complain, that old servants are forgotten, and they that have suffered most
 are

are least regarded. 'Tis hard pleasing men of this humour. Remember, Lord, (saith David) how I do bear in my bosom the rebukes of many people, wherewith thine enemies have blasphemed thee, and slandered the foot-steps of thine Anointed. Let such complainers have the guidance of affairs in their own hands, and they would speedily take away all Grievances, and mend all that is amiss. Yea, just like the Reformers in Germany, or some others in this Kingdom that took after them, who pretending Reformation, instead of one abuse rectified, quickly brought in an hundred.

Worse then the Complainer is the Derider, or Depraver, the fourth and last sort of evil speakers, that can turn the most venerable things into matter of scorn; can scoff at the sacred Ceremonies of Religion, as Michal scoffed at David dancing in his linen Ephod. 2 Sam. 6. 20. The eye that mocks at his father, and despiseth his mother, let the Ravens of the valleys pick it out, and the young Eagles devour it. Prov. 30. 17. How these kind of sins provoke the patience of heaven, ye may see by those children that mocked Elifha. 2 Kings 2. 24.

Together with the Derider ye may set the Depraver, who interprets all occurrences in the

the worst sense: like *Saul* the Tyrant, who imagined *David's* Victories over the *Philistines*, so many secret steps to the Kingdome of *Israel*; *David's* courteous and affable demeanour, his art to win the hearts of the people; His obsequiousness to *Jonathan*, a kind of cunning to save himself, and discover *Saul's* projects. Like Depravations abound with some of our people, who interpret Uniformity of Divine Worship, a stinting the liberty of the Spirit; Appointing a convenient length of publick Prayers, a Devourer of Preaching; Reviving ancient and decent Ceremonies, a step to bring in Popery. We owe the beginning of all our late bloody Wars to Depravations of this sort. Let such kind of false glosses and abusive paintings be allowed, ye may see by the common practice of subtil Lawyers, how easie it is to deform the fairest face, and to make the best cause look like the worst. There cannot be a worse Requital of the great pains of our Governours, and their care for our safety, then thus to mis-construe their endeavours for our good; and while we enjoy peace and plenty under them, for bread, on this manner, to return them stones.

1 Sam. 18. 29.

1 Sam. 18. 17.

1 Sam. 20. 30.

Ye have seen this Evil speaking against Rulers what it is, and which be the usuall kinds of it. Addenow some reasons why it is forbidden, and we have done. And we need go no farther then our Text to begin. They are called in *Exodus* נִשְׂאוֹת, because they bare the burthen of the people: *I am not able to bear all this people alone* (saith *Moses*.) Do they bear, with so much love, our infirmities? and shall we, full of so much spight, heap them with calumnies? Then they are called אֱלֹהִים Gods, as executing his judgements, sitting in his Throne, and placed nearest to him, as his Deputies. So that whereas Railing against one of the people is but Obloquy; speaking evil of our Rulers is a kind of Blasphemy.

And marvel not at it. For if *he that resisteth the Power, resisteth the Ordinance of God*, he that depraves lawful Powers, depraves God's Ordinance too. Hence is it that *Moses* tells the rebellious, Your murmurings are not against us, but against the Lord: *And what is Aaron, that ye murmur against him? Thou and all thy company with thee (ô Corah) are gathered against the Lord.* And so are all that combine against their rightful Governours. If Rebellion of the hand, if Resisting be damnable;

ble ; neither is Rebellion of the tongue, nor Depraving excusable. Against the Ordinance of God they are both alike.

Against the Ordinance of God ? Yea, and against Nature too. For what more unnatural, then to repay evil for good ? and where all the Honours and Rewards we can devise are but a scant Compensation, there to return ill language, Disobedience and Contradiction ? to wound their Honour and Renown, in whose good report consists our own ? to render for benefits inestimable, wounds incurable ? For no art nor diligence can make amends for defaming Magistrates. Private Obloquies may be recanted, and some restitution made : But Detractions against Rulers spread beyond all power of recalling, and flie into foreign Countreys, and blemish their reputation, not onely during life, but after death; deceiving not the present age alone, but posterity also ; and making whole Nations, by their own tongues, instruments of their own miseries.

The Defamers therefore of Rulers are not onely *hominum*, but *humanitatis hostes*, as one calleth them ; not enemies of men alone, but enemies of all man-kind. For every Reproach

of those in Authority is a pushing against Authority; and every pushing against Authority, a step to bring in Anarchy; and Anarchy is the worst kind of Tyranny, turning a peaceable Order of men into the Confusion of wild beasts.

No wonder if contempt of Magistracy therefore be indicted as a breaker of all God's *ten Commandments*. Of the whole first Table. For who shall restrain Atheism against the *first Commandment*, keep out Superstition against the *second*, punish Blasphemy and Perjury against the *third*, or uphold the publick Worship of God according to the *fourth*, when Magistracy is down? And of the second Table no less. For if publick Fathers of the Countrey lose their honour, how can private Parents expect any from their children, according to the *fifth Commandment*? Who shall punish Murder against the *sixth*, Adultery against the *seventh*, Theft against the *eighth*, or Slander against the *ninth*? Nay, what greater Theft, then by Slander to rob Magistrates of their power, and our Countrey of their protection, both at once? Who shall defend private men in their right and property, and keep off him that against the
tenth

tenth Commandment covets and would invade his Neighbour's possessions, when Princes cannot be quiet in their own possessions ?

So of all the Commandments in both Tables, the depraver of Magistrates is guilty. Guilty also of the destruction of multitudes, of kindling Wild-fire, of spreading Leprosie, of dispersing Pestilence. For no such Wild-fire as the tongues of Detractors kindle : No such Leprosie as proceeds from their foul breath : No such contagious Pestilence as their mouths scatter : No such Ægyptian darkness as they would bring in. The good name and vertues of Magistrates shine like a Lamp far and near ; like the Moon in a clear night, or like the Sun in the firmament. The obscuring of their light by foul Aspersions, is like eclipsing the great Luminaries of Heaven, casting horror and amazement on the world.

Add to this the wofull Consequences, too freshly bleeding in late experience ; no conscience made of reviling Rulers, and shortly none of rising against Rulers ; none of Rapine, Sacriledge, Oppression, Murther, plucking the Sword out of the Prince's hand, and sheathing it in one anothers bowels. All
through.

through the mischief of virulent tongues, which with their pestilent air smother the Truth, overwhelming both Prince and people in a dark storm of Sedition, and insatuating the Common sort with rage and Madness; not caring, like mad dogs, whom they snarle and snap at, whom they mischief or undoe; persecuting Innocence many times to death, and after death; not thinking it enough they have murthered good men in their Persons, unless they murther them in their Fame also to all posterity.

Rightly therefore are perverse tongues compared to teeth, and the Detractor called a Back-biter. *But if ye bite and devour one another, take heed ye be not consumed one of another.* Elsewhere *David* terms such a tongue, *spears*, and *arrows*, and a *sharp sword*. For nothing cuts like it, nor any such ready instrument of Murther. The tongue of Detractors it was that nailed *Christ* to his Cross. The tongue of *Doeg*, that murthered fourscore and five Priests in one day. Though *Doeg's* hand were bloody also, yet *David* complains of the tongue, saith nothing of the hand. The tongues of murderers, that called in fiery Serpents. The tongues of *Corah*, *Dathan* and *Abiram*, that made

Gal. 5. 15.

Psal. 57. 4.

1 Sam. 22. 18.

Psal. 51. 2.

Num. 21. 6.

Num. 16. 33.

made the earth open her mouth. Observe what a fearful judgement, and how all the four Elements seemed to abandon those Revilers of Magistrates! Below the face of the Earth they sunk, that they might not pollute the very ground they trode on. From the Air they were excluded, that their breath might not poison the air. Beneath the Waters they descended, that their carcases might not defile the waters. Below the earth and the depth of it, down to the center they were plunged, down to hell itself, that the earth might not be dishonoured with their grave. O the horrid guilt of mutinous tongues, that could deserve such a judgement! What need more be added, when Christ brandeth the Pharisees slander Mar. 3. 29, 30. with sin against the Holy Ghost; and makes the foulest of all crimes but a sin of the tongue; the onely sin that shall accompany the damned in Hell, where they shall blaspheme, and rail, and curse themselves, and the higher Powers, when they can doe no more.

Let all these things move us to beware of so ungrateful, so unnatural a sin, as to revile and speak evil of those whose whole care and study

study day and night is onely to doe us good; to blast and deprave their good names, who defend us and our names, and all we have else, from injury. Be so far from evil-speaking of such, that we neither endure to hear evil of them from others, nor to think or imagine any in our hearts, or give credit to ill rumours we hear with our ears : But inure our selves quite contrary, to think and speak the best, to put the fairest colours we can upon all that our Rulers doe; to defend their Reputation, and honour them as our Parents; ever blessing and praying for them, That God would deliver them from the peril of all wicked tongues, and more wicked hands; And though undeservedly sometimes they hear ill, that they may never be discouraged from doing well; nor by the unthankfulness of some few envious people, be withdrawn from loving and caring for all their people: But that Rulers and people may be happy one in another, and being mutually praised and blessed one of another, may receive the blessing of Peace internal and external here, till they be received into the blessing of Peace eternall hereafter. *To which, &c.*

THE END.

